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THE NUR AF SHAN

VOL. IX

LUDHIANA:—December 1st, 1905.

No 48.

FOREIGN TELEGRAMS.

London, Nov. 23.

Considerable interest is felt in political circles and a strong hint given in both the *Times* and *Daily Telegraph* that Mr. Balfour should, in view of Mr. Chamberlain's attitude, take an early opportunity of resigning whereupon the Liberals will form a Government and dissolve after a brief sitting of Parliament.

A Cabinet meeting will be held to-morrow. Rumour anticipates that the result will be the first step towards resignation which to-day is the absorbing topic.

The Liberal newspapers declare that Sir Henry Campbell-Bannerman will refuse to form a Cabinet under present circumstances and will insist upon a dissolution.

London, Nov. 25.

Reports from the Russian provinces state that serious risings continue among the peasants in many country districts and strikes in the towns. The employers in St. Petersburg are enforcing a combined lockout because the workmen are practically taking an eight hours day and demanding full pay. The upshot of the Zemstvo Congress seems to indicate that there is no prospect of the co-operation of Count De Witte and the Liberal leaders.

Sailors at Sevastopol and a regiment of troops have mutinied. Rear-Admiral Pesarevski was shot and seriously wounded while haranguing the men, whom he threatened to have shot down by the troops. The mutineers have ordered the Chief Admiral to leave in three days. The dockers have joined the mutineers in serious rioting.

The lock out at St. Petersburg is rapidly assuming a general character.

An official *communiqué* published at St. Petersburg ascribes the mutiny at Sevastopol to socialist propaganda. It admits the gravity of the situation though looting and plundering was not expected. It is rumoured that the disaffections are spreading to the naval battalions at St. Petersburg.

London, Nov. 26.

The most serious feature of the Sevastopol mutiny is the wholesale defection of the troops, who, apparently, have made common cause with the mutineers. Only one regiment remains loyal. So far no excesses have taken place. The silence in official *communiqué* regarding measures of suppression is regarded as confirming the rumour that the warships are in the hands of mutineers. The revolt has been carefully prepared and deliberately carried out.

The Council of Ministers has approved the proposal to grant fifteen millions of roubles to improve the lot of the railway men.

The strike in Moscow is spreading and the strikers are looting indiscriminately.

London, Nov. 25.

The International fleet in the Piræus has sailed with sealed orders.

The International squadron was expected at Mytilene this morning.

Ratified copies of the Russo-Japanese treaty of peace were exchanged at Washington this afternoon.

King Haakon and Queen Maud have made their ceremonial entry into Christiania and were acclaimed by a hundred thousand. Lord and Lady Curzon took train from Suez to Cairo and join the Mongolia at Port Said on Monday.

Lord and Lady Curzon are the guests of Lord Cromer.

London, Nov. 27.

The latest accounts from Sevastopol vary in the details but seem to indicate that the mutiny is subsiding.

A Russian Ukase abolishes the posts of Governor-General of St. Petersburg, Chief of the Police, Chief of the Gendarmery of the Empire and Assistant Minister of the Interior, all held by General Trepoff when he resigned on the 9th instant. A civilian has been appointed Director of the Police Department.

Order has been restored at many large factories at Moscow after much difficulty.

Thousands of Russian prisoners from Japan are arriving at Vladivostok. They are ruminous and attacked their officers in the Club yesterday, killing and wounding four officers. Cossacks restored order.

The situation at Sevastopol is not very clear but the mutiny appears to be of a revolutionary character. It began with the crews of the *Panteleimon* and *Otkakoff* hoisting the red flag on 24th. They landed and held a meeting at which a deputation from the Best regiment swore that the whole of the regiment would defend the sailors to their utmost upon which the soldiers and sailors paraded the streets with red flags. The remnant of the crew of the *Panteleimon* were vainly harangued and Admiral Pisarevski was wounded in the act of ordering the troops to fire on the mutineers. Several officers have been killed. The two vessels are still flying red flags. The artillerists in the fortress refused to fire on the ships.

London, Nov. 27.

The Hottentot leader Isaac Witboi, seventeen other chiefs and many followers have surrendered to the Germans.

London, Nov. 28.

The President and numerous members of the Peasants' Congress at Moscow have been arrested for incendiary speeches. The Governor-General has been dismissed for allowing them.

The attitude of the army is the most serious feature of the Russian situation and it is admitted at St. Petersburg that a spirit of revolt pervaded the whole army from Vladivostok to St. Petersburg.

The Manchurian forces are in a condition of almost open rebellion. The garrison of St. Petersburg has formulated demands involving a complete remodelling of the conditions of service.

A significant passage occurred in the Kaiser's speech at the opening of the Reichstag in which he said: "My relations with all the Powers are correct and with most of them friendly."

The International fleet has landed detachments and seized the custom house at Mytilene.

The International fleet has taken the Bairam festival which ends on Tuesday. The Porte meanwhile occupies Tenedos. The Porte meanwhile occupies Tenedos. The Porte meanwhile occupies Tenedos.

King Haakon and Queen Maud have made their ceremonial entry into Christiania and were acclaimed by a hundred thousand.



EDITORIAL NOTES.

"O Joy, that seekest me through pain,
I cannot close my heart to thee;
I trace the sunshine through the rain,
And feel the promise is not vain
That morn shall tearless be."

Some of our readers will be glad to learn that a small selection of REVIVAL HYMNS has been published in Roman Urdu at the Ludhiana Mission Press: Price one anna per copy. We believe the use of these hymns not only aids in revival work but also promotes the revival spirit. A larger collection has already been planned for.

The *Arya Patrika* favours its readers will the following in regard to the Missionary. Of course he does not mean any missionary in particular but the man of straw whom he periodically sets up in order that he may knock him down in the sight of his readers. Of this Missionary he says:

"Like the birds of passage the appearance of the Christian Missionary on public occasions is influenced by certain causes. Yet however the reverend gentleman knows his time too well to let slip an opportunity. The famines, the drought and similar other calamities are the most befitting forerunners of their holy advent or in other words these are the occasions on which they can be expected to do their work most satisfactorily. The ready harvest of the so-called conversion needs only very little effort on their part to entitle them for its absolute possession. Then it is that the charms of Christianity begin to expand and influence the calamity stricken people, whom the dictates of stomach, being very imperious enough, often compel to barter their religion for even such trifles as a bare morsel of bread. The Missionary only thanks his stars for the saving of labour, and secures full credit with the home people for his most arduous and uphill task of converting so many thousands of people in the twinkling of an eye."

It does not appear very clear just what our friend is driving at. Presumably he anticipates a famine in the land; and the vision of the missionary, as he seeks to bring relief to the starving multitudes and to rescue from death the hungry children, fills him with sorrow. Better anything, even death by starvation, than that these waifs should become Christians! Such feelings are hardly creditable. Would it not be nobler to imitate the kindness of the Christian and stretch forth a helping hand to save the hungry and the dying? If this be not done, would not common decency dictate si-

lence in the presence of those who following the example of Christ seek to save the lost? We find it hard to account for this kind of venomous slander against a class of men who have done more for the intellectual and moral elevation of the people in this province than any other class that can be named: yea, those whose only desire is to bring blessing to the people.

Of all men such words least of all befit the members of the Arya Samaj. Are they not striving to do much the same kind of work the Christian does? Do they not appear to the orthodox Hindu in as bad if not a worse light than even the Christian? Do they not "spoil" the religion of others? Are they not busy destroying the faith of the Sanathan Dharma? Do they not fill orphanages with the children whom they rescue from famine?

We do not say this to find fault with these practices but we do say it to call a halt in the business of misrepresentation of the missionary and of themselves as well. Indeed we cannot believe that such writers can be quite sincere in painting missionaries in the dark colours of the conscious hypocrite. Many such writers have sat under the teaching of the missionary for months and years. They know that the missionary teacher was an honest man who only sought to do them good. But then that missionary, the real missionary, is not the man that does the evil thing complained of. That man is ignored. The missionary who loves famines for the harvest of souls which they bring into his granary is evolved out of the imagination of the Arya zealot.

The same writer seeks to arouse his co-religionists to a great missionary work to rescue the Christian converts in the Khassia Hills from the hands of the Missionaries. This convert from Devil worship must not be allowed to sing the missionary songs. He must be taught the beauties of Hinduism.

The following is a sample of the kind of writing possible to a man whose mind is blinded by prejudice and the hate born of it. The fact that good is done by the Christian cannot be denied but because they propagate the religion, which alone accounts for their goodness, they are branded. This writer says.—

"Such is the nature of the work which our missionary friends often delight in and which they do not tire in performing. It is not in any way discreditable to them, because in majority of cases they acquit themselves as the most potent instrument of alleviating distress. Our only grievances against them consist in their unjust interference with the religious scruples of the people, and though their own is nothing in comparison to theirs, their only

aim in playing the philanthropist consists in thrusting upon them, what, as a religion has been pronounced by thoughtful men of all nations as the most unhappy collection of dogmas and sayings of a primitive people. Thus when the famine was raging in Rajputana, the Missionary reaped a rich harvest of widows, waifs and weaklings. The plague has also given them thousands. The duty of the Arya Samaj consists on this occasion, in rescuing as many persons as they can from the clutches of irreligion. Every individual Arya should promise to rescue at least one man from the danger. But these things, however, belong to the past. Let us drop them for a while to think of the present. How great, though peaceful atrocities are being practised by them in these days in the Khasi Hill near Assam? We know that the people with whom they have to deal are extremely ignorant and superstitious. They are Hindus but are little aware of the beauties of Hinduism, which, through the negligence of the priests, has become to be identified by them with a set of mere outward practices and rituals. The Missionary goes among them and recites to them a few songs, and as their ignorance renders them extremely credulous, passes among them for a God come down to deliver his people from the thralldom of evil. Those however, who are wise enough to assign him the proper place, get a different treatment and are brought to their knees by the show of authority. In this way hundreds and thousands of the Khasia people are being converted to Christianity, and wonder it is, that no Hindu, whether Arya or the Sanatanist, raises his voice to stop this outrage. Let the Arya Samajists recognise their duty in this respect and rescue the poor Khasias from the danger to which they are exposed."

The effort to stay the work of God in Khasia will be vain. Much more might be accomplished by some positive effort to advance the interests of righteousness among all classes. The world needs the help of every man who would do something to make it better. Will not our Arya friends turn their attention to the evils nearer home and seek to bring themselves nearer to God—to the living God? Will they not seek to overcome sin and to advance the purity of the individual, of the home and of society in general? Christians do not claim perfection but they do desire to lead and to promote love and holiness in life and conduct.

"The English language, according to a German statistician who has made a study of the comparative wealth of languages, heads the list with the enormous vocabulary of 260,000 words. German comes next with 80,000, Italian with 75,000, French with 30,000, Turkish with 22,500, and Spanish with 20,000.

—Philadelphia Ledger.

PERSONAL WORK.

A YOUNG MAN'S DIFFICULTIES—INDIFFERENCE.

"Never mind me," he says. "I'm just looking on." "Just looking on"? How long do you expect to maintain this attitude? God is going, presently, to set up his great white throne. Do you expect to be allowed to be "just looking on" then?

But, after all, you know yourself that you are not entirely indifferent about this matter. Your presence here proves that you have some interest in religion. Down in your heart are you not ready to confess that things are not as they ought to be with you? You are not satisfied; you are far from happy.

And yet if you keep on in this careless way of looking on and doing nothing for yourself, you will presently become really and actually Gospel-hardened and indifferent, and the terrible word will be spoken of you, "Ephraim is joined to idols; let him alone" (Hosea iv. 17). That is the most terrible word that could be spoken of a man. To be let alone of God, let alone in our sins, is to be doomed to death. There are men who are easy of mind in sinning, because it is the dullness and apathy of creeping death.

Down in Mammoth Cave are multitudes of little fishes swimming about. Take them out, and you find they are blind. Rudimentary organs of sight are there, but the fishes failed to use them, and now they can not see if they would. It is the peril of every soul that is brought into contact with truth and fails to act upon it. Jesus is presented to you to-day. Here is the word for you; will you look it up? (John xii. 35) "Walk while you have the light, lest darkness come upon you."

American Exchange.

A HUMAN SALAMANDER.

It was a warm corner. Day after day the French soldiers had pushed their batteries nearer and nearer toward the besieged town, and now one could look out from behind the breastworks and plainly see the faces of the Austrian artillerymen, as they stuck to their guns with grim determination and sent their shots flying into the French forts.

In one of these little mud-constructed forts a small party of French soldiers, under the command of a corporal, were busily engaged in returning the fire of the enemy.

The corporal, a tall, gaunt young fellow of twenty, was directing the work of his men. Often he leaped to the ramparts to note what effect the fire of his guns was producing.

"Truly," said one of the soldiers, as the corporal jumped back among them, thou art a veritable salaander, for thou canst stand fire."



"Who is a salamander?" inquired a gruff voice from the rear of the smoke-filled battery.

The soldiers turned and saw standing there a small, pale-faced man in a general's uniform.

One of the men pointed toward the corporal.

"It is he, general," he replied.

"A salamander! We will see!" reiterated the officer, as he ran his eye over the corporal. "Can you write?" he inquired.

"Yes, my general."

"Follow me, then." Out into the shot-swept open the two passed, walking side by side.

"You seem" remarked the general, pleasantly, "to be at least a foot taller than I. Kindly walk on the side," and he indicated the side nearest to the enemy. "It will be a great protection to me."

Without a word the corporal took the place.

Just at that moment a shell burst directly over their heads, but did them no harm.

The officer cast a quick glance at his companion. He was not in the least flurried. He did not even quicken his pace.

Presently they reached and entered a battery which was the nearest of all to the Austrian lines. It was filled with dead and wounded soldiers. Only one gun remained standing.

Calmly seating himself on a broken gun carriage, the general gave the corporal paper and quill and ink, and commanded him to write as he began to dictate a letter.

The corporal's hand did not shake. He wrote almost as rapidly as the general spoke.

Suddenly, just as the letter was finished there was a deafening report, and a huge cannon ball passed close above them and buried itself with a dull thud in the earth beyond. The wind caused by its passage overturned the two, and dust and dirt completely covered them.

The general picked himself up in an instant. Calmly leaping upon the ramparts, the corporal waved the finished letter defiantly toward the Austrian lines.

"Thanks, my friends," he shouted, "you have saved me the trouble of blotting it."

A look of genuine admiration crept into the eyes of the general.

"What is your name?" he asked, harshly.

"Corporal Junot, of the Ninth Foot, general."

"Say rather 'Captain Junot,' for I cannot afford to let such fellows as you remain corporals;" and Gen. Bonaparte—for it was he—clapped the young man on the shoulder.

Eight years later Marshal Junot was decorated with the grand cross of the Legion of Honor by the Emperor Napoleon.

—St. Nicholas.

There is made and sold each year in this country about \$100,000,000 worth of farm machinery. Fully one-half of this goes into the hands of men who do not know how to select it wisely or to keep it in proper condition. The waste which results runs into millions of dollars annually. In addition, implement manufacturers lose large sums in making and attempting to introduce machinery unsuited to the work it is intended to perform, with a resultant loss to both farmers and manufacturers.

—Scientific American.

THE RADHA SOAMIS.

Radha Soami Panth formed the subject of Dr. Griswold's paper read before the Muscorie Conference last month. The subject is a most important one and we trust that Dr. Griswold will publish his paper for the benefit of the public. To shew how near the Radha Soamis come to Christianity in their conception of the fundamental truths, we give a few extracts from "*Radha Soami Mat Prakash*" or a Brief View of Radha Soami Faith, being a message of eternal peace and joy to all nations."

Description of four Principal Personages concerned in the practice of Radha Soami faith.

139. The Rádhá Soámi faith recognizes three Grand Personages, and a sincere and affectionate disciple the fourth, namely, (1) the Supreme Father, (2) the Supreme Mother or Original Spirit of Word current emanating from the Supreme Father, (3) the Supreme Son or *Sant Satgurú*, the Representative of the Supreme Father in human form, (4) the disciple or the son or human spirit.

140. The above quaternity may be further explained as follows:—

The first personage or the Supreme Father and Sole Master is a vast and Boundless Ocean of Spirit and Love and Joy from Whom the Original Spirit or Word current emanated. The second personage or the Supreme Mother is the Original Spirit and Sound current, the prime mover, creator, nourisher and supporter of the whole creation. It is the connecting link between the Supreme Father and the son or the disciple, and leads the way and helps the son in returning to the Father's Highest Mansion. The third, the Supreme Son or *Sant Satgurú* is the Representative of the Supreme Father in human form on this earth. This incarnation of the Supreme Father or His Special and Beloved Son *Sant Satgurú* appears now and then in this world for the purpose of saving spirits from going down to the lower regions and raising them to the higher spheres, and finally to the Mansion of the Supreme Father. The fourth, the disciple, the son or human being is a ray or drop descended from the Supreme Sun or Boundless Ocean of Spirit, Love and Joy; but his attention having been diverted by mind and matter towards the material creation down below, he has lost all knowledge of the Supreme Father and His Highest Mansion, and cannot now return to His Holy Abode without the help, externally, of Supreme Father or His Special and Beloved Son assuming human form of a *Sant Satgurú*, and internally, of the Supreme Mother or the connecting spirit and sound current between the Supreme Father and the disciple or son Who illumines the heart of a sincere lover and devotee and sheds grace and mercy upon him.

141. As the disciple or devotee proceeds on his journey homeward, he gradually absorbs the spirit and sound current, or in other words, shortens the distance between himself and the Supreme Father, and thus playing in the lap of the Supreme Mother, he returns with his loving Mother to the Holy and August Presence of the Supreme Father.

142. Without the help and Grace of the Supreme Father, and His Special and Beloved Son, the *Sant Satgurú* in human form, no human being can ever acquire sufficient strength to give up worldly desires and pleasures or to undertake the journey homeward, or in other words, practice devotion according to the mode prescribed by Radha Soami faith. It must always be remembered that none but the *Sant Satgurú* can under His own protection, regenerate fallen humanity and grant sufficient strength to enable a disciple

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or devotee to fight his way out of the various spheres presided over by Superior Mind and matter, where all sorts of obstacles and temptations are ready to interrupt the traveller in his journey and draw him towards the creation in higher spheres on the way.

The work of regeneration.

143 The work of regeneration consists in the movement of spirit and mind from the lower to the higher spheres by the practice of devotion. A man may be said to be twice or thrice born according as he has traversed the region appertaining to first, second or third birth. A sincere devotee having strong love for the Supreme Being, may, through perseverance and favour and with the Grace and Mercy of the Supreme Father and the *Sant Satguru* of his time, traverse the regions of two or three births in one lifetime, that is to say, raise his spirit to the second grand division, and complete the work of regeneration in the next life by undergoing the fourth birth or traversing the spheres appertaining thereto, and finally enter and take his abode in the Mansion of the Supreme Father at the first grand division or pure spiritual regions.

Punjab Mission News.

A JAPANESE SOLDIER'S LETTER.

My dearest (he wrote) I especially ask you strictly to observe the following rules, which I herewith send you:

1. Never accept presents of money or kind from any one: to do so will be to bring shame on your husband.
 2. Keep all my letters from the front, and do not hand them about for everybody to see.
 3. Think that our parting at Shimbashi was a last farewell as through you had accompanied my body to the temple; and that presently you will receive the news of my having traveled over the plains of battle and entered paradise.
 4. Do not expect to see me back; think that I have gone to meet an honorable death.
 5. When news comes of my death repress your sorrow.
 6. After my death live on the pension you will receive from the government and carry on the worship of my ancestors.
 7. Remember that you are a soldier's wife, and behave accordingly.
 8. Do not fail to visit the families of those who die in battle, and to condole with them.
 9. Be respectful to your parents and the aged; treat your inferiors kindly, and keep your own spirit pure and noble.
 10. Be careful never to disgrace the honorable name I have given you at the coast of my life.
- Soon after the soldier was killed in battle.

SOME CURIOUS THINGS.

Why does the fountain play? Because the water works.

The name of Mother Goose's husband was Isaac Goose, and her rhymes were first printed by her son-in-law, Thomas Fleet, a printer in Boston.

"Uncle James," said a city lady who was spending a few weeks in the country, "is that chicken by the gate a Brahmin?" "No," replied Uncle James, "he's a Leg-horn." "Why, certainly, to be sure," said the young lady. "How stupid of me! I can see the horns on his ankles."

A JAPANESE BOY'S NAME.

Every American child can answer the question, "What is your name?" without hesitation, but the Japanese boy must think a little to make sure, for at various periods of his life he has different names.

He receives his first when he is just a month old. Then three different names are written on three slips of paper and thrown into the air in the temple while prayers are addressed to the family god. That which falls first to the ground bears the name the child is called by till he is three years old; then he receives a new name.

At fifteen the Japanese boy receives a new name in honor of his coming of age. His name is changed on the occasion of his marriage, and on any advance in his position. Even mortal illness does not end this confusing state of affairs, for when death comes a new name is given him, by which presumably he is known in the spirit-world.

ANCIENT CITY UNEARTHED.

The Constantinople correspondent of the "Temps" states that in the course of the excavations of the Hedjaz railway in Asia Minor vestiges of an ancient city, formerly inhabited by one of the tribes of Israel, were brought to light near the Valley of Moses.

Among the most curious buildings of the city is a large edifice whose architectural beauties compelled general admiration. To the west of this building is a hill containing the tomb of Aaron. Many other historic treasures have been laid bare.

Daily Mail.

When speaking of other people, every word we think should pass through three sieves before it gets to our lips. Is it true? Is it kind? Is it necessary?

—Anon.

Four things a man must learn to do
If he would make his record true;
To think without confusion clearly,
To love his fellow-men sincerely,
To act from honest motives purely,
To trust in God and Heaven securely.

—Cowper.



INFLUENCE OF NATURE ON CHARACTER.

Character is fed largely through the eye and ear. The thousand voices in nature, of bird and insect and brook, the sighing of the wind through the trees, the scent of flower and meadow, the myriad tints in earth and sky, in ocean and forest, mountain and hill, are just as important for the development of a real man as the education he receives in the schools. If you take no beauty into your life through the eye or the ear, your nature will be hard, juiceless, unattractive.—Success.

"THE CHRIST OF ALL THE DAYS."

"The Christ of all the days"—

The *joyous* days,
As wafted by a breeze divine,
Floats gaily on; and sunshine rich and rare
The pathway gilds,
Christ of this day is He.

"The Christ of all the days"—

The *busy* days,
When hands and heart are full,
And passing hours seem all too short,
To carry out the many helpful schemes
That claim thy heart.
He's Christ of this day too.

"The Christ of all the days"—

The *weary* days,
When life seems grey and dull,
And full of small monotonies;
And neither sorrow keen, nor joy intense,
Thy portion is.
Still is He Christ this day,

"The Christ of all the days"—

The *pain-racked* days,
When thou wouldst fain depart
And be with Him whom yet unseen.
Thou lovest with a love born of His own,
A love Divine.
Still is He Christ to-day.

"The Christ of all the days"—

The promise stands.
All that thy life shall hold
Of joys and griefs, of smiles and tears,
Shall only bind Him closer to thy side.
Who changes not,
He's Christ of *all* the days.

—M. T. H.

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